

# The Unknown World

A MAGAZINE DEVOTED TO

*The Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic  
Archæology, and the Hidden Problems of Science, Literature,  
Speculation and History.*

EDITED BY ARTHUR EDWARD WAITE.

No. 2.—VOL. I.

SEPTEMBER 15TH, 1894.

PRICE SIXPENCE.

*Annual Subscription 6/- post free.*

*The Rates for Advertisement in THE UNKNOWN  
WORLD are as follows:—*

	£	s.	d.
WHOLE PAGE ... ..	5	5	0
HALF PAGE ... ..	3	3	0
QUARTER PAGE ... ..	1	15	0

*Special positions by arrangement.*



## Our Reception.

THE attempt which was made to put forth the initial issue of THE UNKNOWN WORLD in such a manner as might place it at once upon a satisfactory working basis has exceeded very considerably in its result the best anticipations of its founders. Unlike most of the class magazines which have been from time to time originated in the interests of transcendental science and philosophy, the present enterprise has been successful even from the beginning. It would be bad taste on the part of its proprietors to attribute this felicitous position of affairs in any direct way to their personal efforts, but they may be reasonably permitted to appropriate whatever credit is due to them for having, so far as can be judged, gauged accurately the scope which is possible at the moment to a magazine of occult science, and for having so arranged their scheme that the existing *lacuna* in journalism has apparently been well filled. The success of the first

number is due not so much to operation among the ordinary channels of publicity as to careful manipulation of certain more exclusive lines into which the proprietors have been directed by considerable experience in Hermetic publishing. While, therefore, no effort has been spared, nor any opportunity missed, in directions which were possibly productive, at the same time there has been no useless or indiscriminate expenditure of energy in those quarters where a definite return could not be actually expected. The wisdom of this course has been abundantly proved by the event, and the large impression of the first number is now practically out of print.



PROBABLY no one among the thousands who have thus become acquainted with the scheme of THE UNKNOWN WORLD would have been sufficiently sanguine to suppose that it would win much recognition from the secular press of the day, and in this matter it has fared neither better nor worse than was expected. The desire for transcendental knowledge is increasing in all quarters, and it was noted last month that there are distinct evidences of its existence to be found by those who seek them in places apparently most remote from any incentive to interest, or even to curiosity; but the press, as a whole, is hostile to all forms of the psychological movement, and as it does not take the interest seriously, though it cannot dispute its fact, so, also, it is predisposed to facetiousness when there is



### Medicina Spagyrica.

THE following article appeared in the AMERICAN JOURNAL OF HOMŒOPATHIC MATERIA MEDICA, July, 1872, pp. 427-9, being translated by Dr. G. Oehme from HIRSCHL'S NEUE ZEITSCHRIFT FÜR HOMŒOPATHISCHE KLINIK, vol. 21, pp. 38, 57.

"The researches of Dr. Lobethal, in the library at Breslau (Province of Silesia, Prussia) regarding the *Medicina Spagyrica* (Chemical Medicine), brought to light the following exceedingly interesting facts.

(1) The principle *similia similibus curantur* was known in the 12th century as a very old, rational, and empiric mode of treatment.

(2) The *Medicina Spagyrica*, developed out of Alchemy, took from it many errors, was often confounded with it and misunderstood. It suffered severely under the persecution of Alchemy, and passed into entire oblivion.

(3) The curative effect of the spagyric remedies was explained on the principle *similia similibus curantur*, in contrast to that of the so-called 'school physicians' or Galenists, who practised on the principle *contraria contrariis*.

(4) This treatment was cultivated especially in the monasteries and from them spread. The monk Basilius Valentinus, at Erfurt, celebrated through his cures and writings, knew clearly and distinctly, already in the 14th century, that this treatment was the simplest, most correct, and quickest, and recommended it highly.

(5) Theophrastus Paracelsus was not the forerunner of Hahnemann in Homœopathy, but was considered a braggart and quack, against whom the respected physicians of the spagyric school protested in word and writing.

[This is most unjust to Paracelsus. It was the physicians of his day who were the "braggarts and quacks," and they hated Paracelsus (and afterwards it is believed murdered him) because he denounced their ignorance and presumption. So at a later date was Hahnemann maligned and persecuted. I do not understand the difference which Dr. Lobethal makes between Spagyric and Alchemic medicine. From the article on Para-

celsus in the last number of the UNKNOWN WORLD, he seems to have used the two expressions as synonymous; and surely he knew best the accepted meaning of the terms.—E.W.B.]

(6) The spagyric physicians not only knew the principle *similia similibus*, and had a better and more natural explanation of it than have we, but acted on the following doctrines:—

- (a) For every disease, only *one* remedy should be given, not a compound.
- (b) All chronic external diseases can be cured only by internal medicine.
- (c) Remedies administered according to the principle *similia similibus* should be given only in the form of an arcanum; that is, all matter (in contrast to their spirit or dynamic power) should be removed from them.
- (d) All remedies work best, after they have lost their material properties, by repeated, mostly chemical, laborious preparation, and have been converted by a four-fold treatment into *quintæ essentia*.
- (e) So prepared, medicines should be given in very small quantities, and not in frequent doses, on account of their magnetic relationship to the disease.
- (f) The physicians of this school were not only acquainted with the most important effects of most of the present homœopathic polychrests, but knew also how to convert quartz, common salt, and similar (indifferent) bodies into arcana or great medicines.

Johann Pharamund Rumel, born at Neumarkt, Bavaria, writes in his work on MEDICINA SPAGYRICA, published 1694, the following:—

"As every spirit (*spiritus*) desires to be affected only by such as has the strongest affinity to it, *simile a simili curari* (page 3) . . . , the cure must be effected by a remedy of a nature alike to that which caused the disease. All poison (disease) can be removed in two ways; first, *per cont-*



*raria*, by a remedy of an opposite nature, which goes against the poison, . . . second, *per similia*, by a remedy of a like nature—as *by magnetism*, one poison attracts the other. But the poisonous remedy which has to cure its like, must first be so prepared, that its poison is turned into a medicine. Because a poison so prepared that it cannot do any harm, counteracts all other poison (disease) which it finds. . . . In a like way, fire and the most fiery alcohol draw out the pain and heat of a burn; cold snow water restores frozen limbs; and the oil of the scorpion, the powder of fried toads, and the fat of vipers take out all infection by poisonous animals" (pp. 599-601).

This teaching embraces the three chief principles of *true* Homœopathy, as taught later by Hahnemann, viz.: the similar remedy; the single remedy; and the dynamised remedy, usually called the infinitesimal dose. It is interesting as showing the advanced knowledge of some of the old Hermetic philosophers.

It will be observed that both Rumel and the writer of the documents which Dr. Lobethal discovered, use the term "magnetism" or "magnetic relationship" to denote the *modus operandi* of a medicinal cure. Thirty years ago I wrote out a theory of Homœopathic action (never yet published), in which I argued that the disease-forces and medicine-forces were the same in essence, but in opposite polarity; hence when the appropriate remedy was administered according to the law of *similia*, they neutralized each other, leaving the vital force free to restore health; or if it were too feeble to effect a complete cure, to relieve, and finally to procure euthanasia.

E. W. BERRIDGE, M.D.

+ +

WHAT magic art teaches is how to realise the dream—a lesson of immense worth and importance.

## Stages in the Cognition of the World.

### I.—SPATIAL COGNITION, OR INTEGRATION IN SPACE.

IT seems appropriate to an early number of a Magazine entitled THE UNKNOWN WORLD, to offer some considerations of a philosophical character concerning the import of that title. And in this way we may perhaps obtain some general conceptions which will not be without regulative use in more particular speculations and researches.

Now what, in the first place, do we mean by a "World," and how do we conceive a difference of worlds. Since we are not thinking of worlds as orbs in the astronomical sense, or of mere spatial apartness, we can only mean by a world a total objectivity in relation to sameness of cognitional apprehension, and by another world another total objectivity in relation to the sameness of a cognitional apprehension which is different from the first. The difference, then, lies in the cognition, and it is only on the pre-supposition of different cognitional modes that the expression, "unknown world," has any possible meaning, other than with reference to the stellar geography of our space. For that there should be a "world" *absolutely* unknown—a world out of relation to consciousness altogether—is for philosophy a contradiction in terms.

But this difference of cognition may be a discrete, or specific, difference, or it may be a merely intensive difference, *i.e.*, a difference of degree within the same mode. In the latter case, there would be another world of objects, meaning objects only apprehensible by another sensibility of the same kind, but they would be the same kind of objects, and therefore readily *imaginable* by any consciousness in the same general mode, or upon the same general plane of cognition. Further to distinguish, such "another world" may again be conceived as either a world of simulacra—a "ghost" of our world—or as a revelation to sense of what is only